

Second Annual Report of the
Council of Church
Boards of Education
in the United States of America



1912-1913

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1912/13

H. S. Commissioner Claxton
on "Economy in Higher Education"



National Council of the Churches of Christ
in the U.S.A. Commission on Higher
Education

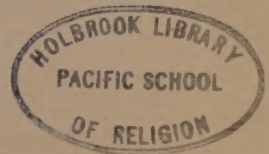
SECOND ANNUAL REPORT

OF THE

Council of Church Boards of Education

IN THE

UNITED STATES OF AMERICA



EDITED BY THE SECRETARY

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Officers and Members of the Council of Church Boards of Education

Officers

President—REV. J. G. GEBHARD, D. D., Secretary Board of Education of the Reformed Church, New York City.

Vice-President—REV. J. A. W. HAAS, D. D., President Muhlenberg College of the Evangelical Lutheran Church (General Council), Allentown, Pa.

Secretary-Treasurer—REV. JOSEPH W. COCHRAN, D. D., Secretary Board of Education, Presbyterian Church, U. S. A., Philadelphia, Pa.

Members

REV. E. S. TEAD, D. D., Secretary Board of Education, Congregational Church, Boston, Mass.

REV. WILLIAM G. SARGENT, Secretary Department of Education, American Christian Convention, Providence, R. I.

REV. F. W. PADELFORD, D. D., Acting Secretary Board of Education of the Northern Baptist Convention, Boston, Mass.

REV. ERNEST D. BURTON, D. D., University of Chicago, Baptist (North), Chicago, Ill.

REV. WILLIAM E. GARDNER, Secretary General Board of Religious Education, Protestant Episcopal Church, New York City.

REV. ELIAS THOMPSON, President Board of Education of the Reformed Church, New York City.

REV. STONEWALL ANDERSON, D. D., Secretary of Board of Education of the Methodist Episcopal Church, South, Nashville, Tenn.

PRESIDENT MINER LEE BATES, Hiram College, Hiram, Ohio, Secretary College Association of Disciples of Christ.

PRESIDENT HILL M. BELL, Drake University, Des Moines, Iowa, Disciples of Christ.

REV. J. W. HORINE, D. D., Secretary Board of Education of the Evangelical Lutheran Church (General Council), Philadelphia, Pa.

PRESIDENT RUFUS M. JONES, Haverford College, Haverford, Pa. Of the Five Years Meeting of the Society of Friends.

REV. ROBERT MACKENZIE, D. D., Secretary College Board of the Presbyterian Church, U. S. A., New York, N. Y.

REV. THOMAS NICHOLSON, D. D., Secretary Board of Education of the Methodist Episcopal Church, New York City.

REV. FREDERICK G. GOTWALD, D. D., Secretary Board of Education of the Evangelical Lutheran Church (General Synod), York, Pa.

REV. ALONZO J. TURKLE, D. D., Vice-President Board of Education of the Evangelical Lutheran Church (General Synod), Pittsburgh, Pa.

MR. RALPH D. KYLE, Secretary Board of Education of the United Presbyterian Church, Monmouth, Ill.

DR. R. L. KELLEY, President Board of Education of the Five Years Meeting of the Society of Friends, Earlham College, Richmond, Ind.

REV. H. H. SWEETS, D. D., Secretary Board of Education of the Presbyterian Church (South), Louisville, Ky.

REV. JAMES E. CLARKE, D. D., Associate Secretary College Board of the Presbyterian Church, Nashville, Tenn.

REV. RICHARD C. HUGHES, D. D., Secretary for University Work of the Presbyterian Church in the U. S. A., Philadelphia, Pa.

REV. J. A. W. HAAS, D. D., President Muhlenberg College, of the Evangelical Lutheran Church (General Council), Allentown, Pa.

REV. J. G. GEBHARD, D. D., Secretary Board of Education of the Reformed Church, New York City.

Minutes of the Annual Meeting of the Council of Church Boards of Education

Colonial Hotel, Cleveland, Ohio.
March 11, 1913—March 12, 1913.

The annual meeting of the Council of Church Boards of Education was called to order at 10.30 A. M., President Nicholson in the chair. Devotions were conducted by the Rev. Frederick G. Gotwald, D. D.

Members of the Council present:

- REV. THOMAS NICHOLSON, D. D., Secretary Board of Education of the Methodist Episcopal Church, New York City.
REV. FREDERICK G. GOTWALD, D. D., Secretary Board of Education of the Evangelical Lutheran Church (General Synod), York, Pa.
REV. ALONZO J. TURKLE, D. D., Vice-President Board of Education of the Evangelical Lutheran Church (General Synod), Pittsburgh, Pa.
MR. RALPH D. KYLE, Secretary Board of Education of the United Presbyterian Church, Monmouth, Ill.
DR. R. L. KELLEY, President Board of Education of the Five Years Meeting of the Society of Friends, Earlham College, Richmond, Ind.
REV. H. H. SWEETS, D. D., Secretary Board of Education of the Presbyterian Church, (South) Louisville, Ky.
REV. JAMES E. CLARKE, D. D., Associate Secretary, College Board of the Presbyterian Church, Nashville, Tenn.
REV. RICHARD C. HUGHES, D. D., Secretary for University Work of the Presbyterian Church in the U. S. A., Philadelphia, Pa.
REV. J. A. W. HAAS, D. D., President Muhlenberg College, of the Evangelical Lutheran Church (General Council), Allentown, Pa.
REV. J. G. GEBHARD, D. D., Secretary Board of Education of the Reformed Church, New York City.

Letters were read from Rev. E. S. Tead, D. D., Secretary Board of Education, Congregational Church, Boston, Mass., and Rev. William G. Sargent, Secretary Department of Education American Christian Convention, Providence, R. I., expressing their regret at not being present. On motion they were excused.

The representatives of agencies not as yet elected members of the Council were invited to sit and to have the privileges of the floor.

The Executive Committee reported through the Secretary as to the program and order of business for this meeting which were adopted.

In accordance with the instructions of the Council the Executive Committee presented its report on a Constitution, which was read and adopted *seriatim*. Sections 4 and 5 of the Constitution were referred back to the Committee for suggested changes. The Constitution as finally adopted is as follows:

CONSTITUTION.

I. *Name.*

The name of this organization shall be "THE COUNCIL OF CHURCH BOARDS OF EDUCATION."

II. *Object.*

The objects of this Council shall be to promote the interests of Christian Education as conducted by the Boards represented, through the interchange of ideas, the establishing of fundamental educational principles held in common by the churches of evangelical faith, and co-operation in the work upon the field wherever practical and necessary.

III. *Officers.*

The officers of the Council shall be a President, a Vice-President and a Secretary-Treasurer who shall serve for one year, or until their successors are elected, and whose duties shall be those usually pertaining to such officers.

IV. *Members.*

The membership shall consist of two representatives of each Church Educational Board or Society, one such representative being the General or Corresponding Secretary, the other being such other representative as may be chosen by his Board or Society.

Whenever questions to be voted upon are of importance as committing the Boards to policies, to financial obligations or items of especial consequence, the vote shall be by Boards. Each properly accredited Board holding membership shall be entitled to one vote, the representatives of each Board to decide who shall cast the vote. Whenever any two members of the body join in a request for a vote by Boards, the Chairman shall require the vote to be so taken.

All applications for membership in this Council shall first be referred to the Executive Committee for consideration and report.

V. *Amendments.*

Amendments to this Constitution may be made on vote of three-fifths of the Boards holding membership in the Council, voting as provided in Article IV but any proposed amendment must have been forwarded to the Secretary and have been by him officially transmitted to the Secretary of each Board at least three months prior to the meeting at which the vote on such amendment is to be taken.

BY-LAWS.

1. *Committees.*

The Committees of this Council shall be:

1. An Executive Committee of five, consisting of the President, Vice-President, Secretary-Treasurer, and two other members elected at the Annual Meeting.

2. A committee on Comity and Co-operation.

3. A committee on Academic Efficiency.

4. A committee on Interdenominational Campaigns.

5. A committee on Religious Work in State and Independent Institutions.

6. A committee on Secondary Schools.

7. A committee on Publicity.

Their duties shall be those outlined in the report of the Conference of April 27th, 1911, in the First Annual Report.

2. *Meetings.*

The Annual Meeting of the Council shall be held on the Tuesday following the second Monday of each January, power given herewith to the Executive Committee to change this date in any year whenever found to be desirable.

Special meetings may be held at the call of the Executive Committee or of two-thirds of the Boards or Societies represented.

3. *Amendments.*

These By-laws may be amended by vote of two-thirds of the entire membership present at any regular meeting of the Councils.

4. *Quorum.*

A quorum shall consist of one-third of the entire membership.

On motion the following Standing Committees were created: Nominations, Resolutions, and Relations With Other Bodies. The Chair appointed the following:

COMMITTEE ON NOMINATIONS.

Rev. Frederick G. Gotwald, D. D. (Lutheran.)

Rev. James E. Clarke, D. D. (Presbyterian.)

President R. L. Kelley (Society of Friends.)

COMMITTEE ON RESOLUTIONS.

Rev. Joseph W. Cochran, D. D. (Presbyterian.)

Rev. J. G. Gebhard, D. D. (Reformed.)

Rev. Ernest D. Burton, D. D. (Baptist.)

COMMITTEE ON RELATIONS WITH OTHER BODIES.

Rev. Thomas Nicholson, D. D. (Methodist.)

Rev. Richard C. Hughes, D. D. (Presbyterian.)

Rev. H. H. Sweets, D. D. (Presbyterian, South.)

On motion Dr. Nicholson was asked to assume the Chairmanship of the Committee on Relations With Other Bodies.

At this point the Chairman suggested that one representative of each ecclesiastical body give in a three-minute report, an account of the work of his Board.

A paper on Beneficiary Aid was read by Dr. Sweets, Secretary of the Presbyterian Board of Education (South), the discussion being opened by Dr. Gotwald followed by most of the members of the Conference. So many questions were brought out and such large interest evoked in this question that the discussion was continued at the Round Table Luncheon after a motion had been put and carried referring the matter to the Committee on Resolutions for subsequent report.

On re-assembling after the Luncheon, Dr. Clarke read a paper on "An Interdenominational Educational Campaign", the discussion being opened by President Kelley, followed by Drs. Turkle, Gardner, Nicholson and Cochran.

The Honorable P. P. Claxton, Commissioner of Education of the United States Government was the next speaker. His forceful remarks on "Economy in Higher Education" were greatly appreciated by the members of the Council. A brief abstract of this much appreciated address will be found elsewhere in the Annual Report.

On motion the Secretary was instructed to convey to Commissioner Claxton the heartfelt appreciation of the Council for the service rendered by him in coming to Cleveland to present this matter at the Council.

The Secretary announced that the Commissioner has informally invited the Council to meet in Washington, D. C. in 1914, and that his offices were at the disposal of the Council for such meeting. The Secretary was instructed to say to Commissioner Claxton that a formal invitation from him would meet with the careful consideration of the Council.

The alleged discriminations against the exercise of religious privileges by public school teachers in the Philippines, were called to the attention of the Council by the Secretary. On motion the President and Secretary were appointed a committee to look up the facts in the case, to take up the matter if necessary with the President of the United States, and to report at the next meeting of the Council.

A paper by the Rev. Dr. J. A. W. Haas, President of Muhlenberg College, of the Lutheran Church, was read on "Week-Day Religious Instruction and the Public Schools". Commissioner Claxton, Dr. Hughes and others participated in the discussion.

The Council re-assembled on Wednesday morning, March 12th, at 9.30.

MEMBERS OF THE COUNCIL PRESENT:

Rev. Thomas Nicholson, D. D., for the Methodist Episcopal Church (North.)

Rev. Frederick G. Gotwald, D. D., for the Evan. Lutheran Church (Gen. Synod.)

Mr. Ralph D. Kyle, for the United Presbyterian Church.

Dr. R. L. Kelley, for the Society of Friends.

Rev. H. H. Sweets, D. D., for the Presbyterian Church (South.)

Rev. Alonzo J. Turkle, D. D., for the Evan. Lutheran Church (Gen. Synod.)

Rev. James E. Clarke, D. D., for the Presbyterian Church (North.)

Rev. J. A. W. Haas, D. D., for the Evan. Lutheran Church (Gen. Council.)

Rev. J. G. Gebhard, D. D., for the Reformed Church.

Rev. F. W. Padelford, D. D., for the Baptist Church (North.)

Rev. Elias W. Thompson, for the Reformed Church.

The Rev. Elias Thompson conducted the devotions.

A letter from the Rev. Stonewall Anderson, D. D., Secretary of the Board of Education of the Methodist Episcopal Church, South, was read expressing his regret over his inability to be present, and offering his report on "Secondary Schools". The Secretary was instructed to reply to the letter. Dr. Anderson's paper was read, followed by discussion, the Paper being referred to the Committee on Secondary Schools for revision as to the statement concerning the desirability of giving over Secondary education entirely to the High Schools of the country. The Secretary read a letter from the Rev. Edward S. Tead, Secretary Board of Education of the Congregational Church, explaining his necessary absence and submitting his report on Comity and Co-operation, which was read by the Secretary.

On motion the following resolution was unanimously adopted:

Resolved, That the whole educational situation in Utah be referred to the Committee on Comity and Co-operation for investigation and report.

On motion the Chair appointed a Committee of three to investigate as to the desirability of all the ecclesiastical bodies represented uniting with the Christian Associations in the observance of a common Day of Prayer for students, such committee to report at the next meeting. The Chair appointed Messrs. Sweets, Tead and Kelley.

Committee on Nominations reported as follows:

President—Rev. John G. Gebhard, D. D. (Reformed.)

Vice-President—Rev. J. A. W. Haas, D. D. (Lutheran.)

Secretary-Treasurer—Rev. J. W. Cochran, D. D. (Presbyterian.)

EXECUTIVE COMMITTEE:

To consist of the President, Vice-President and Secretary-Treasurer, and the following: The Rev. H. H. Sweets, D. D. (Presbyterian, South) and the Rev. Thomas Nicholson, D. D. (Methodist Episcopal Church, North.)

On motion the Secretary was instructed to cast the ballot in favor of the nominees of the Committee, which was accordingly done.

Committee on Revision of the Constitution reported, its amendments being adopted. The Constitution was then adopted as a whole. (See Constitution.)

The Executive Committee reported favorably the application of the Northern Baptist Board and the Episcopal Board for membership in this body. On motion these two Boards were elected to membership in the body. Representatives at this meeting were Rev. Ernest W. Burton, D. D. and Rev. F. W. Padelford, D. D., for the Northern Baptist Church and Rev. William E. Gardner, for the Protestant Episcopal Church.

The Committee on Time and Place of Meeting reported the following recommendation: That upon receipt of a formal invitation from Commissioner Claxton, the Council accept the same for the next meeting to be held at Washington, D. C. This recommendation was adopted.

The Committee on Resolutions presented the following report, which after certain amendments was adopted.

WHEREAS, There appears to be a need for a revision of the methods governing beneficiary aid to students for the Ministry and other students under the care of Church Educational Boards, Therefore

Resolved, First—that the present demand for christian workers in fields of lay activity requires the offering of student aid to classes of students other than ministerial students, such as those preparing for the Medical Mission Field and for teaching in Church Schools.

Second—That the method of making loans rather than grants be seriously considered, such loans being repayable by service and remittable in exceptional cases.

Third—That a close study of the problem of beneficiary aid to students in Theological Seminaries be made with a view to the possible reduction of the amount of aid given by Educational Boards.

Fourth—That favorable consideration be given to an increase of loans to beneficiaries in colleges, to the end that the colleges be relieved of the burden of the remission of tuition fees to ministerial candidates.

Fifth—That the inadvisability of granting beneficiary aid to students attending schools offering a low grade of collegiate preparation, be carefully considered, and we recommend courses preparatory to the Ministry and other forms of christian service, as an occupation, which are built on eight years of elementary work and four years of secondary work.

Resolved, That each Board be requested to present a brief annual report to this Council as to the progress of its work during the preceding year.

Resolved, That each committee of this Council be requested to prepare an annual report of progress in the field committed to it.

Resolved, That the committee on Interdenominational Campaigns be requested to prepare literature setting forth the ground for the existence of the Christian College and its field and scope and to frame a definite program for an Interdenominational Campaign of Christian Education including conferences between the representatives of State, Independent and Church Schools of higher learning, to report to the next meeting of the Council.

Resolved, That the members of the Boards and Societies represented in the Council be invited to sit as corresponding members at the next meeting of the Council.

On motion a Permanent Committee was created on Publicity, its duties to be as follows: "A study of the best forms of college advertising; to report on the styles of publicity which yield best returns; the use of incidental forms, such as publication of college news in secular and denominational press, articles on educational subjects, etc.; leaflet literature; forms of service for college gatherings; what educational literature might profitably be published jointly by the Boards represented in the Council of Church Boards; best methods of getting the work of the Council to the attention of the public; how far an interdenominational literature may be feasible and practicable."

The Secretary was given authority to print the Annual Report and to apportion the expense pro rata upon the membership. He was given power as to the character of the printing and the number of copies to be printed. The editing of the report including the condensing of papers was left with the Secretary.

On motion each Board was requested to pay the Treasurer \$5.00 toward contingent expenses. Bills for \$30.00 on account of traveling expenses were approved.

The nominees for Permanent Committees were announced by the Chairman and approved by the Council, as follows:—

COMMITTEE ON COMITY AND CO-OPERATION:

Chairman—Rev. E. S. Tead, D. D. (Congregational); Rev. E. W. Padelford, D. D. (Baptist); Rev. F. G. Gotwald, D. D. (Lutheran Gen.

Synod); Dr. R. L. Kelley (Society of Friends); Rev. James E. Clarke, D. D. (Presbyterian, South).

COMMITTEE ON INTERDENOMINATIONAL CAMPAIGNS:

Chairman—Rev. James E. Clarke, D. D. (Presbyterian, South); Rev. J. G. Gebhard, D. D. (Reformed); Rev. Joseph W. Cochran, D. D. (Presbyterian); Mr. R. D. Kyle (United Presbyterian); Rev. H. H. Sweets, D. D. (Presbyterian, South).

COMMITTEE ON RELIGIOUS WORK IN STATE AND DENOMINATIONAL INSTITUTIONS:

Chairman—Rev. Richard C. Hughes, D. D. (Presbyterian); Rev. J. A. W. Haas, D. D. (Lutheran, Gen. Council); Rev. A. J. Turkle, D. D. (Lutheran, Gen. Synod); Rev. H. H. Sweets, D. D. (Presbyterian, South); Rev. E. S. Tead, D. D. (Congregational).

COMMITTEE ON SECONDARY SCHOOLS:

Chairman—Dr. R. L. Kelley (Society of Friends); Rev. Elias W. Thompson (Reformed); Rev. Stonewall Anderson, D. D. (Methodist Episcopal, South).

COMMITTEE ON ACADEMIC EFFICIENCY:

Chairman—Rev. F. G. Gotwald, D. D. (Lutheran, Gen. Synod); Rev. E. D. Burton, D. D. (Baptist); Rev. Robert Mackenzie, D. D. (Presbyterian).

COMMITTEE ON PUBLICITY:

Chairman—Mr. R. D. Kyle (United Presbyterian); Rev. H. H. Sweets, D. D. (Presbyterian, South); Rev. J. W. Cochran, D. D. (Presbyterian).

The Minutes were then read and approved.

On motion the Council adjourned.

Report of the Committee on Secondary Education

BY THE REV. STONEWALL ANDERSON, D. D.

Secretary Board of Education of the Methodist Episcopal Church, South,
Nashville, Tenn.

The study of secondary education in the United States as carried on by the different agencies, is one of great interest. The first schools of this class were the grammar schools of colonial days. The academies next held the place of importance in this field. These are fast giving way to the public high schools. We are reliably informed that "up to the eighties of the nineteenth century, less than half of the secondary school students in the United States were in public high schools".—E. E. Brown.

In 1890 there were enrolled in the academies of the country 94,931 students. The same year the public high schools enrolled 202,963,—a little more than twice as many as the academies. Twenty years later the academies enrolled 117,400. The same year the public high schools enrolled 915,061,—nearly eight times as many as the academies.

These figures give us an idea of the tremendous growth of the high school. And the end is not yet. More and more, up to certain limits not yet defined, will the work of secondary education be done by high schools.

There are in this country 1979 private academies. Just what proportion of these belong to the churches, I have found no means of ascertaining. Incomplete information may be obtained from the publications and annual reports of several of the denominations. The Presbyterian Church in the U. S. A. reports 7 academies; the Methodist Episcopal Church, 34; the Congregational Church, 10; the Reformed Church in America 3; and the Methodist Episcopal Church, South, 75. Twenty-eight of the last mentioned are not properly academies. They are institutions chartered as colleges, and for the most part, confer degrees, but are not colleges according to the standards and requirements of that Church. It is expected that these schools will be able, at an early date, to either qualify as colleges or take their places as secondary schools.

There are in the United States 338 denominational colleges. 309 of these have preparatory departments or academies at-

tached. In very many cases the enrollment in the preparatory department or academy is larger than that in the college.

There are 243 state universities and A. & M. colleges and nonsectarian institutions of collegiate rank. Of these, 119 have preparatory departments. The total enrollment in the preparatory departments of all the colleges and universities of the United States is 60,167, a little more than one-half as many as are enrolled in the academies of the country, and about one-fifteenth the number in the high schools.

While the public high school will doubtless continue to cover the larger part of the field of secondary education, that it will ever hold undisputed sway over it, I do not believe. Nor is it desirable that it should. The time is not yet in sight so far as I am able to see, when it will be either feasible or wise for government, or tax-supported institutions, to have exclusive control of the agencies operating in the fields occupied by the secondary school, the college, and the professional school. So far as I can see, there are no reasons why elementary education may not all be done by tax-supported schools, where it is possible to maintain them. I would not bar the state from entering any part of the field of higher education. The work to be done here is so heavy; the ground to be covered so extensive; the task so difficult and delicate and responsible; and the needed expenditures so enormous, that other agencies, as well as the government, should have full opportunity to exert themselves. In secondary education there is still great need and ample room for the efforts of the churches. There are more and better reasons why the Church should vigorously exert herself in this field than in that occupied by the university proper. There is no education in which the Church should so tremendously concern herself as in secondary education, whether it be carried on in her own schools or in those of the state, or by whatever agencies. As I view the matter, the church may wisely and successfully conduct at least three classes of secondary schools. These I shall indicate briefly:

1. Opportunities for such schools are offered in sparsely-settled, pioneer and backward sections of the country. In such places the high school has not yet developed, and in many of them will not for years to come. The churches should be careful to keep out of each other's way in such territory. The returns in this kind of work, in the development of strong men and women, are very great. The expense for grounds, buildings, and equipment, need not be very large. The main thing is to bring the right sort of men and women as instructors, in touch with the vigorous boys and girls of such sections. Some

of the most gratifying work done by the Methodist Episcopal Church, South, is in schools of this class.

2. As I have already stated, the enrollment in the preparatory departments of the colleges and universities is 60,167. The most of these are in denominational institutions. The best educational thought, and the wisest educational statesmanship of our times are rightly opposed to the college preparatory department.* If we let the attached preparatory departments go, which we ought to do, what shall be done with the 50,000 or 60,000 students which annually attend them? In the case of many institutions, these departments may be discontinued without serious loss to the institutions or injury to the class of students enrolling in them. In the case of others, it would be the part of wisdom and quite practicable, to maintain College Fitting schools to accommodate such students. These schools should arrange their course of instruction with reference to fitting students for college. No great outlay in material equipment and endowment would be required. While the instructors should be the very best, there need not be a large number of them as in the case of the academy, which offers a broad curriculum with a number of parallel courses. Such schools might be situated in the same community as the colleges with which they are connected, but, in my judgment, should not be on or near the campus.

3. The larger churches would each do well to maintain a limited number of secondary schools in the very center of the educational life of the country. Such schools should have ample buildings, grounds and equipment, adequate endowment, and a teaching force of the highest order, intellectually morally, religiously, and otherwise. Institutions of this kind would in a concrete way, interpret to the world the church's conception of the educational process as it relates to the most critical period of adolescence. It would furnish the best place on earth for the education of youth belonging to the church maintaining the school. It would make a contribution of tremendous power to the general system of education, thus rendering to the general life of the people an incalculable benefit.

This school should have physical equipment, number and quality of teaching force, breadth and depth of curriculum equal to the very best high schools. With such equipment and with the added advantages of a freedom in imparting moral and religious instruction, as well as in other ways, and the op-

* This paragraph was referred to the Committee on Secondary Schools for further investigation and revision.

portunity of furnishing a social environment and personal care not possible to the high school, it should be able to develop higher and stronger intellectual and moral qualities and nobler characters; in short, to give a culture superior to that which it is possible for the high school to impart with the conditions and limitations necessarily imposed upon it.

If some of our churches could manage in some way to convert some of their poorly equipped, un-endowed colleges into schools of this kind, it would be better for the churches, better for the students, and for the public. Indeed, I would favor the absorption of two or three or more of such colleges into a vigorous, leading school of this class, and count the loss of such colleges a great gain.

Respectfully submitted,

STONEWALL ANDERSON,
F. G. GOTWALD.

Report of Committee on Comity and Co-operation

BY THE REV. EDWARD S. TEAD, D. D.,
Secretary Board of Education Congregational Church, Boston, Mass.

In this paper I shall collate the replies received from a circular letter sent to 16 representatives of the Education Boards whose names are given in the first Annual Report of the Council of Church Boards of Education; and summarize them so as to get an idea of the stage reached in the progress toward closer relation in our educational efforts: also present a few observations concerning a common Day of Prayer for Academies, Colleges and Seminaries.

In the letter above referred to, the following questions were asked, and eleven replies were received.

1. Have you presented this matter to your denominational Board and has it also been presented to the denomination at large and with what response?

2. Has there been any instance of attempting to unite with other institutions by your body?

3. Are there any fields that you have abandoned to other denominations?

4. Are there any new points you are now trying to cover concerning which you have had conferences with other denominations?

Dr. Stonewall Anderson, of the Methodist Episcopal Church, South, writes that he has

"Brought the matter of a closer relation in educational work on the part of the denomination before the Board of Education of our Church. The Board heartily endorsed the movement and expressed its appreciation of what the Council of Church Boards is attempting to do. This is the extent of what has been accomplished in our church."

Dr. F. G. Gotwald of the Lutheran Evangelical Church says:

"The action of the Council of the Church Boards of Education was presented to our Board and to the church at large in a general way, but not in such a way as to invite any particular response, but as a matter of information, and suggested policy for future work.

"In the fields which we now occupy there has been no opportunity of applying the general policy of unification. And as we have started no new institution there has been no necessity for conference with others, but our Board wishes me to continue in a sympathetic relation to the council and its published purposes.

"I may say, however, that in our much divided communion we have made some progress towards more united educational efforts. A recent conference of Lutheran educators representing 30 institutions was something both unique and highly significant in our denominational history."

President Robert L. Kelley of Earlham College, Indiana, Society of Friends, reports

"Our people are scattered throughout the country, and the interests of the several educational institutions are so different that we have not developed the co-operative spirit very fully. We have a number of institutions that are doing excellent work in their respective fields, but not much has been done toward co-ordinating our own force, much less co-operating with other denominations along educational lines.

"The questions of carrying out the purpose of the Council of Church Boards has not been presented to our Board or to the denomination at large."

He also adds,

"In the mission field, as in West China, the West China University is under the control of the Friends and other denominations. The only instance of the abandonment of a field on the part of our church has been in Alaska, where a field was given over to the Presbyterian Church."

Dr. Henry H. Sweets, of the Presbyterian Church, South, states that

"In several instances some of our educational institutions have been united with the Northern Presbyterian institutions and plans for other unions of a similar character are now being perfected. We possibly come in closer contact with some of those schools, colleges and seminaries than with those of other denominations."

Dr. John G. Gebhard, of the Reformed Church replies:

"But two occasions have arisen, the first being a proposition that Boards of Education of Churches forming the Council of Reformed Churches holding the Presbyterian system, agree to release from their pecuniary obligations students having received assistance from scholarship funds who have entered the ministry of one of the other constituent bodies of the Council. Our Board after careful study of the points involved decided that it could enter into no general arrangement of this kind but would have to consider each separate case by itself. For five years this Board carried on educational work in Oklahoma, but finding it impracticable to continue it, we are negotiating with the Presbyterian Church, U. S., with a view to transferring to them the property and the work."

Dr. John W. Horine, Evangelical Lutheran Church writes:

"No progress has been made by our Board along the lines you mention. A full report of the proceedings of the Council of Church Boards was made to our Board, at the last meeting in Buffalo in December, 1912, but no special action was taken. However, the leaven is in the lump, and I am looking for future results."

In addition to the above a letter from Rev. Dr. Charles M.

Jacobs, pastor of the Lutheran Church in Allentown, Pa., states:

"As regards specific instances of consultation with other denominations on the question of beginning new work, or abandoning old, I know that nothing has been done nor am I certain that our Board will be in a position to do anything for some time to come. As its work is for the present, altogether that of an advisory body it has no jurisdiction."

From Mr. Ralph D. Kyle, of the United Presbyterian Board of Education comes the word:

"The report of the Council of the Church Boards has been presented to our Board of Education and to the faculties of our several institutions but not to the denomination at large. There is a movement on foot looking toward the union of the Presbyterian Church South with the United Presbyterian but no new educational fields have been occupied by our Board. We have spent the year endeavoring to strengthen the institutions we have.

"We have co-operated with other denominations in planning and in carrying forward the preparation of suitable literature for stimulating the interest of our young people in attending Christian colleges.

President Miner Lee Bates, of Hiram College, Ohio, of the Association of the Disciples of Christ says:

"The purposes of the Church Boards have been presented to groups of our college men. We have no denominational Board, and our educational work is in the preliminary stage of organization. Our schools have been entirely independent of one another, and there has been no effort toward co-operation until within two or three years.

"Some effort has been made in two places to co-operate with denominational bodies in the building up of colleges, Pomona College and Keuka College are examples. We have not accomplished much in either case. There is no central organization in our own body which is consulted before any new institutions are planted. We are coming to feel keenly the need of such an organization. You of course appreciate the extreme individualism which has been characteristic of our movement from the first."

Rev. William G. Sargent, Educational Secretary of the American Christian Convention, in replying for Dr. M. T. Morrill, writes,

"Nothing has been done by way of co-operation with other bodies in the United States so far as my knowledge goes. An attempt was made in Canada some time ago but did not succeed.

"One of our colleges has recently moved from Iowa to Missouri and the field it abandoned will be opened to some school. I do not believe consultation was had with other denominations in the case of the removal of the college of which I speak. Our denomination is a small one and for that reason would probably not have been so pronounced in its movements in the directions indicated in your letter. Of one thing I am sure, however, and that is that the Christian Church will gladly co-operate with the other Boards to the full degree of its power."

Secretary Tead of the Congregationalists states that

"The Congregational Education Society has not acted upon the report of the Council of Church Boards. They will be ready to co-operate with other religious bodies in any action that promotes larger efficiency in the broader field of Christian education.

"No new academies or colleges have been started in the past year, although two new mission schools have been opened in fields one of which was wholly unoccupied, and in another where there is ample room for other denominations.

"It has been the policy of the Congregational Board not to aid two colleges in the same state at the same time, and equally its policy not to encourage the multiplication of Congregational colleges. It has striven rather to hold those in existence to high standards of scholarship and discipline and to allow a good measure of freedom and action.

"For quite a number of years no Congregational College has been organized, but here and there academies have enlarged their courses of studies so as to include a year or two of college work, but no attempt has been made beyond that."

Dr. Nicholson, of the Methodist Episcopal Church, North, replies:

"This matter has had the endorsement of our Board, which has appointed a Standing Committee on Co-operation.

"Dr. Mackenzie, of the Presbyterian Board, and myself have had two or three conferences about adjustment of relations between a Methodist and a Presbyterian institution in Tacoma, Washington. I understand that he has discussed some adjustment with his people in that city, and I have had conferences with the board of trustees of our institution, and there have been attempts at negotiation between the two boards. So far they have been unsuccessful, but the important thing is that the attempts have been met with kindly disposition on both sides. It is a perplexing problem requiring patience and skill; but, solution or no solution, the different interests are trying to find a solution.

"In reference to abandoned fields in education, I would say that in Idaho, there was a very strong disposition to put a Methodist College at Boise. The Presbyterians have an institution at Caldwell, within street car ride of Boise. After long discussion and several conferences, the committee of the Board of Education urged the local authorities to locate the Methodist college at Gooding about one hundred miles away from the Presbyterian college in an entirely new and developing section. In the course of the discussion, the Methodist commission met with the trustees of the Presbyterian College at Caldwell and conferred on the whole situation, and one of the very strong reasons why the Methodists went to another location was that they were unwilling thus to plant themselves in rivalry to an institution of their sister denomination. In the course of the discussions with the Boise committee, the committee of the Methodist Episcopal Board of Education strongly urged the Boise citizens, Methodists and all, to rally to the support of the Presbyterian college, and to give it sympathetic co-operation.

"These have been the most conspicuous instances of comity and

co-operation, but there have been other cases the same in spirit but less pronounced."

March 10, 1913.

THOMAS NICHOLSON,
Corresponding Secretary.

Dr. Mackenzie, Secretary of the College Board of the Presbyterian Church, says:

The particular part of last year's report having reference to this Board seems to be the paragraph on page 12, first resolution:

"Resolved, That this Council recommend to its members the importance of mutual conference and consultation whenever plans are under consideration by their respective Boards for entering new fields."

1. This matter has been considered and approved by the College Board and had already been approved in principle by the denomination at large through the adoption by the General Assembly of certain recommendations made by the Council of Reformed Churches.

2. There has been an instance of attempted union with other institutions in Oregon, which failed.

3. No fields have been abandoned to other denominations in this past year.

4. There have been no conferences yet held with other denominations concerning new points which we may desire to cover.

A Summary From the Foregoing.

These replies represent nine denominations as follows:

Methodist Episcopal, South; Friends; Presbyterian Church, North; Presbyterian Church, South; Lutheran Evangelical; Christian; Methodist Episcopal, North; Reformed; Disciples; United Presbyterians, and Congregationalists.

We are thus able to obtain a fairly correct idea of the general situation in the field of religious education, and the first fact that presents itself is

(a) The denominations are not equally organized for the work of religious education. In some cases there are strong supervising Boards which are backed by the enthusiasm and financial support of their denominations, while in other cases educational work is carried on independently and without such supervision.

(b) There is need of co-operation within denominations as well as of comity with outside bodies. It is evident that each denomination has to set its own house in order. Each body

should carefully scrutinize its own operations in order to determine whether its own efficiency may not be greatly increased; whether greater unity within itself may not be secured.

(c) Very few new institutions have been organized during the past year. On the contrary the evident purpose has been to improve existing institutions rather than plant new ones.

(d) Perhaps the leading suggestion called forth by these replies is, that there is needed a *Campaign of Education* along the lines considered by this Council. This indeed is almost the sole impression.

Before any large movement can be inaugurated looking toward closer union there must be created in Protestant Christendom a sense of the need of combined action along the lines of religious education. This will be achieved only as the result of a thorough and persistent campaign of education throughout our Christian body.

Such a campaign will naturally come within the scope of this Council, and will have to be initiated and guided at present by this body.

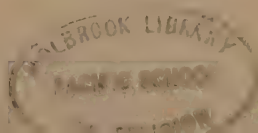
Concerning such a campaign it may not be out of place to offer a few suggestions relating to the method of operation.

1. There is the *denominational press*, an avenue already at our hands. Editors of these papers should be enlisted in this new movement and kept supplied with such information as this body may from time to time gather. While at present our editors may be unwilling to take any decided stand on the general question of united effort, yet they will be willing to publish such news items as indicate the progress of the movement.

2. Then there is the use of *leaflets and literature*. Short extracts from papers read at these meetings dealing with different phases of this movement may be put into attractive leaflets and mailed to our pastors and church leaders. The pastors are nearer to the people and able to instruct them in the spirit and the movements of the present day. Keep the pastors informed and the information will soon reach the people.

3. The third agency in this educational campaign will of course be the *public addresses of the officials* of our various educational Boards. These gentlemen are passing among the churches on Sunday appointments and may well devote part of their addresses to the exposition of this new thought. Comparatively few of our people know of the existence of this Council.

4. The *daily press*. It is easy to get publicity for church news in these days, for the public press is only too glad to print



whatever we can send them. They have at last learned that the movements of the Christian church are interesting to the vast majority of the readers of the daily papers. Religious news to-day has a commercial value. Such an opportunity to bring the world within the reach of our influence should not be neglected.

As an illustration of what may be done let me give you a circumstance.

As I was writing this paper a representative of one of our large dailies in Boston called at the office for information concerning the work of the Congregational Board in the West and Northwest. In the course of the interview I referred to this Council of Church Boards and handed him its first Annual Report. He was at once greatly interested and remarked that such a movement was well worth all the publicity it might receive and promised his hearty co-operation.

Universal Day of Prayer for Colleges.

That there should be an agreement on a common day of Prayer for Colleges, is evident from the confusion that has arisen by the observance of different days by different bodies of Christians.

The original Day of Prayer was the last Thursday of January, then later came the second Sunday in February which was adopted by the World's Christian Student Federation, and now another date has been selected for 1913, the last Sunday in February.

There are certain considerations which may be brought to our notice with reference to the *value of a day of prayer for colleges*.

(a) It concentrates attention of the *Christian Church* upon the young people who are giving themselves a more complete equipment for their lifework. This great body of youth is worthy of the most prayerful consideration of thinking Christendom. The world's work is soon to pass into their hands, and what they think, what they believe, what they propose to do, what ideals they cherish, are facts of mighty interest to the Christian Church.

(b) It gives the *pulpit* an opportunity to appeal to the young in a direct way, to consecrate themselves to the dominating and influential movements of the present day. More young people would go to these higher institutions if our pastors would bring this opportunity to their attention. Few pastors in public ever refer to this matter.

(c) It gives an opportunity to bring home to our congregations the need of greater interest in the *problems of religious education*. These problems are present with a pressing insistence, and are occupying more and more of the public thought.

(d) Such a day also permits of a *comprehensive treatment of modern missions* and the *sort of persons now needed* on the mission field. The so-called heathen receive their impression of Christianity from the men and women whom we send; they are the epistles known and read of them. The man is mightier than the mission. Both the foreign and the home missionary field demand the very best men and women graduating from our institutions of learning. The recent awakening of heathen peoples and their new interest in Christianity call for large brained, broad souled men and women who will lead them into the clear light of the Gospel. The most able and scholarly youth are none too good for this work.

Such are a few of the reasons why the church should unite to pray for the blessing of God's Spirit on the institutions which are set to the production of such qualified leaders. In order to secure such a uniform observance might it not be well to confer with the International Committee of the Y. M. C. A., and all other bodies interested in this matter, and find out if the latest appointment by them of the last Sunday in February as a Day of Prayer for Colleges is permanent, and then agree among ourselves to enlist the denominational press, the pulpit, and our educational institutions in behalf of the universal day of prayer.

This Council could send forth leaflets to our churches containing suggestions of Themes for Sermons; Topics for Religious Services; Surveys of Striking Facts and Movements in the Educational World; Sketches of Missionaries and Workers Successful in Home and Foreign Fields; Motives Leading Young People to the Special Service of the Kingdom.

This Council could evoke the spirit and direct the conduct of the Day. It could gather whatever tangible results might appear from this unified observance.

Surely Christians can pray together if they are not yet ready to work together and the hearty sincere observance of a Universal Day of Prayer for colleges, academies, seminaries, and for the thousands of youth of the present generation would bring down upon us a moral and spiritual blessing whose power and extent no man can measure.

“Suggestions for Economy in Higher Education”

BY THE HON. P. P. CLAXTON.

Commissioner of the United States Bureau of Education, Washington, D. C.

The Department of Education of the United States Government is as much interested in church schools as in state schools, for both are in the largest sense public schools. There are no private schools except in the most limited sense and there can be no rational opposition between denominational and state schools, for the State and the Church are merely different activities undertaken by the same people. The State is US—we are essentially the State. The State is the all-inclusive body therefore, and must include denominational schools. The State may not leave to churches, fraternities or individuals the opportunity of doing in an exclusive manner that which is the work of all. Therefore, I submit the following propositions:—

1. Education is a function of the State which it is bound to perform.

2. The State is unable to do all the work of education. The Church has its educational function, but the Church should not desire to do a work in behalf of all the people, because the church does not contain all of the people.

There is a certain kind of religious teaching to be done for public school pupils that the State cannot do. I am sure that the Bible ought to be read in the public schools as a public exercise, free of course of sectarian instruction. But this is not enough. The Church College has a function to perform in behalf of thousands of students that cannot possibly be performed by the State. It is therefore my firm conviction that no one kind of school, whether public or private, state or endowed, can provide all the youth of the country with all the education they require in order that they shall become ideal citizens.

With reference to the subject “Economy and Higher Education”, I offer the following suggestions:

1. *There should be a standardization of college and university curricula.* Variations in the value of an A. B. degree should be eliminated. There are too many worthless degrees.

Colleges should of all institutions insist upon telling the truth. When a poor politician carries around a fraudulent college degree he is decidedly more dangerous than one who cannot claim to have a liberal education. A French Minister of Education visiting our Department at Washington told us that our degrees meant nothing to the French, and were a laughing stock among the nations of the world.

The A. B. degree should have a definite and distinct meaning. Why should any one be able to write after his name a degree that means three years of college education less than that of another having the same degree? The standard degree should mean four years in college, based on four years of secondary school work, based on eight years of elementary school work. No college in this country should give an A. B. degree which means less than this. Colleges that cannot reach the standard should cease giving the degree of A. B. or tell the exact truth as to the amount of work their students have done.

2. *The Freshman class should have a fixed place in the college system.* It should mean practically the same thing in the economy of time, work and money as it does in another field. I believe students should go rather freely from one institution to another. As it is, students from all colleges in this country, are taken into other colleges "on suspicion", whereas they ought to be able to go to another institution with their work credited at its face value. In Germany students go freely from one university to another, the curricula of all being standardized. The same thing should be practicable in our cosmopolitan country. Our people emigrate from state to state freely, and a large percentage of our students are compelled to go from school to school. If a child must change schools by reason of the removal of its parents from place to place a great injustice is done to the child if he be compelled to spend five years in doing four years work. For the same reasons the years sophomore, junior and senior should have a like meaning in our higher educational system.

A great deal of economy might be secured by the colleges undertaking to do what they can, and not trying to do what they cannot. This applies to denominational colleges and state institutions alike. There are in this country about 650 degree-conferring institutions. They are of all kinds, with all gradations of wealth. 281 colleges have a working income of less than \$50,000. Of these thirty-nine have less than \$10,000, 115 have less than \$20,000, about seventy-five have between \$20,000 and \$30,000 income, fifty-nine less than \$20,000 and at least a dozen have less than \$5,000 income from all sources. A

college having less than \$20,000 income can hardly be expected to do full college work. There was a time when Harvard's full course covered only three years and one could get to the senior class without knowing the multiplication table. But to-day colleges should limit their work, some doing one kind of work, and others another kind.

There is need of some colleges to give all their time to English, Greek, Latin and Literature. Some should give almost their entire time to the humanities, others should "major" in Science. In a state where there is congestion to the extent of forty colleges, why should all attempt to do the same thing? It is unwise to attempt to cover too large a nest of eggs. The extremely easy transportation facilities of our modern times makes it unnecessary for colleges to duplicate work within a short distance of each other. For instance, one college located at Columbus, Ohio, accessible from one part of the State, should not have its work duplicated in every corner of the state by colleges attempting every kind of college work. There is no longer any reason why colleges should be multiplied, doing in a weak way all kinds of work whether they are fitted for it or not, and all endeavoring to spread themselves over as large an area as possible.

3. *The principle of economy, involves the erection of the Junior college.* Here is a great opportunity for economy in money, time, teaching and everything else. I am convinced that of the 650 colleges conferring degrees in our land, at least 200 of them might do a great service to themselves and to the country at large by ceasing to try to do the entire four years work, and becoming two-year institutions, giving full time to the work of strengthening the Freshman and Sophomore classes. Such schools should require for admission to college work the same amount of preparation required by other colleges doing four years work. In the University of Illinois there are this year more than 1,300 Freshmen. There are probably 12,000 graduate students in this country and about 80% are in twenty-five or thirty institutions. Last year the freshmen were under high school teaching, taught somewhat after the plan of elementary schools. When they increase to 1,300 students with a President who has to be frequently at the Legislature or visiting Mr. Carnegie and the students are left largely to themselves, we find the "mortality" of the freshmen class very great, sometimes as high as forty per cent, sometimes sixty per cent.

A certain college having 1,249 students in the freshman class in 1908 had less than half that number when they ar-

rived at the Junior year. About fifty per cent of students who entered that institution as freshmen failed to reach the Junior class. In another institution only sixty-two per cent of the students entering in the freshman year reached the Senior class. In another, fifty per cent of those entering the Freshman class reached the Junior class. In another, thirty-nine per cent of those entering as freshmen did not reach the Senior class. In another, were 271 students in the Freshman and Sophomore classes and 138 in the Junior and Senior classes. In another, 161 in the two lower classes and eighty-two in the two higher classes.

In many of these little colleges a very small fraction of students are in the higher classes. In many colleges the freshmen are taught by assistants, tutors or students who are assigned for a certain amount of their time to do a certain work. I was told the other day of a college where 200 freshmen were taught in one class by one man who was also a freshmen in college. Suppose a college with \$50,000 income or less should cease trying to do full college work, and should require full college entrance and employ big men for professors. A freshman does not need a very expensive laboratory. In a college which undertakes to do four years work in a large number of subjects it must have a full equipment, and the small income must be devoted largely to the purchase of books. But for the freshmen and sophomore years only, all the books needed could be easily procured.

A good way to spend an income of \$50,000 a year would be to secure nine men at \$5,000 apiece, strong well-equipped professors. If that were done, you would probably send a large percentage, probably 90%, of the students to the larger richer institutions for their higher class work. The time of transition from high school to college is the critical time of all. I believe the Junior college should give a degree recognized as a half-way degree, to be followed later by the Bachelor's degree, then, by the Master's degree, and after that by the Doctor's degree. I would not feel sorry, as Commissioner of Education, if you abolished all degrees to-morrow, and gave a certificate saying, "the student is in good health, of good moral character, knowing about so much". Seventy-six per cent of all graduate students doing academic work are in twenty-five institutions and eighty-two per cent are in thirty-two or three institutions. There are a great many schools in this country spending a great deal of money for only two or three or four or a dozen

students, for whose full education they are not at all equipped. Some colleges ought to be just graduate institutions and much professional work should be of the same kind.

There could be a good deal of economy by a better understanding of entrance requirements. There should be fourteen full units agreed upon for entrance to the freshman class—four years of high school work, based upon eight years of elementary school work. A school is an organism and must grow like any other organism. It cannot grow by piling up layers one upon another any more than a boy can grow in this way. God does not build a boy by making first a good pair of feet and when they have grown putting on top of them a pair of legs, then superimposing a body and finally putting in heart and other vital organs and finishing off with a head, when the word is given, "Go, now, sonny, you are complete".

There should be no doubling of points required for admission. Work once satisfactorily done before college entrance should not be required once again.

There should be co-operation of the churches in providing religious education in the State schools. I believe as much as any man here in the value of religious education and training. There are too many denominations in this country, however, for the denominations to hope to have in every state a college for each of their churches. I think each church might well afford, where there are two or three or four hundred students in a State Institution belonging to our Church, to send there a strong preacher. But suppose a denomination has but a few students in a college, why might not the churches unite to employ some one great religious teacher to go there and teach religion? If the churches would do this, it would require only about a hundred such teachers to put them into all the State colleges and universities of the country.

Another great saving might be made if there were a better co-relation between colleges and universities on the one hand and normal schools on the other.

A boy who has been twelve years in a school in Germany has gained about three or four years on the boy in America. There is a reason for this. His teachers are better prepared and the boy himself has had a much broader preparation. Possibly it would be better to arrange our preparatory course in to six years of elementary schooling and six years of high school instruction, the principals being employed for life or during good behavior, as is generally done in Europe.

An Interdenominational Educational Campaign

By THE REV. JAMES E. CLARKE, D. D.

Associate Secretary, College Board of the Presbyterian Church,
Nashville, Tenn.

Fundamental to increased interest in the work of the church boards here represented is an awakened public sentiment concerning the necessity of religious instruction and guidance if boys and girls are to enter upon mature life with anything like a complete education.

There was a time, particularly within certain communions, when Christian ministers and laymen were deeply convinced of this necessity, but we live in an era the watchword of which is "action." Christians are called upon to *do* something rather than to *be* something, and the mass of our church members seem to be losing sight of the fact that successful doing depends upon the right kind of being. It is not enough that a young man of energy and ability is equipped to *lead*; the advance of the kingdom of God depends upon his being so equipped that he will *lead in the right direction*.

There seem to be two primary causes which have led to the prevailing indifference to the cause of Christian education. The first is the splendid development of state schools. Thinking that education is provided by the state, Christian people at large do not feel the necessity for the religious education which state schools do not and cannot provide. A second reason for the present indifference is the tremendous aggressiveness of the missionary movement and the impressiveness of the missionary plea. I would not have the plea less impressive nor the movement less aggressive. I merely call attention to the fact that because missionary effort represents action rather than character development it appeals with peculiar force to our times, and because of its strong appeal other important duties of the church have been somewhat obscured. Yet, when we stop to think, all will agree that unless we develop boys and girls into men and women who are not only well equipped physically and intellectually but who are possessed of the missionary spirit and the missionary vision, the missionary propaganda will ultimately fail for lack of men to carry it forward. If this is true, it constitutes a strong argument for undertaking to awaken the church on the subject of religious education.

Coming now directly to the topic assigned, cannot such an awakening be brought to pass more effectively by the co-

operation of the Christian denominations than by each acting alone? All are familiar with the Men's Missionary Movement and its interdenominational campaigns. Is not something of the same kind feasible and desirable? We must impress upon parents the importance of seeing to it that their boys and girls are actually developed in the manner that we desire? Can we not make this impression more powerful by working together?

Suppose, for instance, that I, representing the Presbyterian denomination, go to a certain town, say in Texas, and seek to impress Presbyterian parents with the importance of Christian education. It would be a good thing to do and doubtless would produce some result. But would it not be much better if three or four of us, representing as many different denominations, should go together, having rallied the members of the several churches? Would not this be more effective? Would it not cause the people to think and talk about the importance of the cause and would it not be the means of drawing together leading spirits of all denominations for further consideration? The suggestion is all that is necessary to open the discussion.

Taking a single phase of the larger subject, could we not jointly do something for the discovery and development of candidates for the ministry which cannot be done acting separately? Suppose, for instance, that in a certain small city, there are fifteen young men thinking more or less seriously about devoting their lives to the ministry. Each is in a different church. No one of the fifteen knows the others. Possibly not a single one of them has a boon companion who is in sympathy with his ideals and purposes. Suppose, now, that several of our representatives should go to that town, having arranged for an interdenominational gathering of the young people. In such a meeting these young men might be drawn out—discovered. They could be introduced to one another, organized, perhaps into a band, brought into sympathetic touch with each other, supplied with literature which they could discuss together. Would not such a plan do much to stimulate such young men to persist in carrying out their half-formed purposes?

If some such co-operative efforts as these should be undertaken, then, of course, there should be prepared interdenominational literature which would be used for the further prosecution of the work. Even without such co-operative efforts on the field we could economize if we could find some way to have certain kinds of literature printed in large quantities, for much of the literature that we use is as valuable to one church as to another.

Week-day Religious Instruction and the Public Schools

BY THE REV. J. A. W. HAAS, D. D.
President Muhlenberg College, Allentown, Pa.

The peculiar reason for the presentation of this subject is a resolution passed by the General Council of the Evangelical Lutheran Church in 1911 instructing its Board of Education to secure the interest and co-operation of other Protestant Churches in promoting week-day instruction in religion. The General Council was moved to this action by the petition of the Swedish Augustana Synod. Earlier than this action of the General Council was the presentation of a paper by Dr. G. U. Wenner in 1905 before the Inter-Church Conference on Federation. At that meeting the following resolution was passed: "Recommending for the favorable consideration of the Public School authorities of the country the proposal to allow the children to absent themselves without detriment from the Public Schools on Wednesday or on some other afternoon of the school week for the purpose of attending religious instruction in their own churches; and urging upon the churches the advisability of availing themselves of the opportunity so granted to give such instruction in addition to that given on Sunday". In 1911 Dr. Wenner published a book on "Religious Education and The Public School" giving the full argument for his opinion. The Executive Committee of the Church Federation took up the matter and it was reported to the Federal Council. The Federal Council passed a number of resolutions and gave over the matter to the Committee on Education. The Council began to make an effort to gain the support and co-operation of the National Education Association and the Religious Education Association, but up to this time the two bodies have not acted. This is the present status of the case.

The first argument presented on behalf of week-day religious instruction is drawn from the usage of other nations. In Germany it is a part of the regular curriculum of the Public Schools. In England even the late discussion on the National and Board Schools has not diminished the claim of specific religious instruction. In France there is a peculiar usage which

may be suggestive to us. It is the granting of Thursday to the churches for the imparting of such instruction. The leading European Nations either provide a specific place in their school-curriculum, which of course is not possible in our free public schools; or as in France set aside a time for religious instruction by the churches. The second argument can best be stated in the resolution of the Federal Council of 1908. "That there can be no true and complete education without religion. To provide adequate religious instruction for their children is the duty of the churches, a primal and imperative duty. That the hour at Sunday School, the religious exercises of the Public School, through the personal influence of the great body of religious Public School Teachers, do not meet the requirements of adequate religious instruction. That to provide religious instruction for their children is not only the duty of the churches, it is their inherited and inherent right, and this right should be recognized by the State in its arrangement of the course of the school studies". This resolution maintains that in education we need religion and its truth. It alone can produce the best results in character. In consonance with this position, it is not affirmed that every one in the State shall receive such instruction; but it is claimed as the right of Christian people to have their own children receive adequate Christian training and full instruction in their faith.

It may be argued that it is the duty of the family to provide such instruction for the child, but the fact of the case is, that most families, even of those claiming to be Christians, do not provide such instruction. And even where such instruction is given in the family, the inspiration of the church is needed. The Church has the duty of teaching religion, and must maintain the influence of Christian truth through instruction.

It is of course conceded that religion is a life and not a mere theory. Its life must be imparted, but this impartation for Christians rests on Jesus Christ as truth and the truth as it is in Jesus Christ. Life and Truth cannot be separated in Christ. Now whatever may be our attitude toward the character and manner of Truth as instruction and its place in the Church, whether we hold it to have its claim through baptism, or through the covenant relation, or in preparation for conversion, there must be some adequate provision for the impartation of divine truth in accordance with the genius and history and attitude of the different churches.

It is impossible that proper development in the truth of the Christian religion can be best given in a reduced or general form, for such general form would always be unavoidably col-

ored by the specific position of the individual churches or teachers. With all due allowance for the common features of our Christian faith, and with all sympathy toward co-operation in various movements it has become clear to us that the best form of organization of our common Christianity is after all, that of the existing historic churches. They with their claim upon their membership have the right to impart the truth in conformity with their convictions. It is the maintenance of this right, instead of the emphasis founded on common beliefs, that makes it necessary to require specific teaching in separate denominational churches.

This granted, it will also follow that each church shall have the right in accordance with its genius to work out its peculiar system of religious instruction. The one demand, however, which must be satisfied, is this; that a consistent and serious plan be adopted by the various churches. In particular when the churches desire to come with a claim before the Public Schools and the State they must be ready to show that what they propose is not mere sentiment; but that a real scheme of using Christian truth for the development of character has been adopted. In the General Council of the Evangelical Lutheran Church we have introduced a graded system, adapted to the various ages of the child. It has been tested for some years and carries the child from the simple story to ever clearer knowledge of the divine truth. *We are therefore ready to submit an adequate plan of our own work.

It will be necessary, if we seriously contemplate instruction on week days, not only to emphasize the inadequacy of the short time of Bible instruction on Sunday, the inadvisability of using more time on the day of divine rest for careful study and teaching, and the impossibility of making the sermons supplement the Sunday School, but also the imperative necessity, that there shall be the proper kind of trained teachers both in knowledge and character. If the claim to have some half-day of the week employed is to convince educational associations, it must be shown that the churches for the interpretation of the truth will have properly qualified teachers. We must also show, that either by a half-hour lengthening of the present school day, or by the substitution of religious instruction for some of the less essential subjects in the Public School curriculum, we are not damaging the efficiency of the Public School. But our paramount demand must be the need of religion and its truth for character; for this conviction we must contend.

It ought to be our purpose to create public sentiment for these ideals and to show as the Federal Council resolved;

"That the allotment of 8 per cent of the school time for religion would not be an immoderate allowance." Meantime it would be well to agitate on behalf of a careful scrutiny of the teachers and superintendents of the Public Schools in relation to their religious character. Immediately practical action could result if a request were made that all theological seminaries and ecclesiastical bodies require pedagogical training of the ministry and that this whole problem of the Christian truth in the training of children be seriously considered by the churches. It might also be practicable, until the churches are ready for a proposition to ask for school hours on weekdays, to furnish at least one hour of religious instruction to every child of the church on some afternoon after school hours. Thus there could be begun a demonstration of the practicability of the final purpose.

Beneficiary Aid

By REV. HENRY H. SWEETS, D. D.

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Some of the duties of the Church are clearly defined in God's Word and are recognized by all. Every one who has named the name of Christ appreciates that there is resting upon him a solemn, serious, and binding obligation to tell others of the love and grace and power of the Lord Jesus Christ.

There are other duties that God has laid upon His Church which, while not so clearly defined in His Word and not always recognized by His people, are nevertheless binding upon the hearts and consciences of the followers of Christ.

When Jesus Christ said to His disciples and through them to those who should believe upon Him through their words, "Pray ye therefore the Lord of the Harvest that He will send forth laborers into His Harvest", He made it the solemn duty of the Church to raise up, qualify, and sustain a sufficient number of capable leaders for the work of His Church.

Almost every Church in the United States to-day is facing the serious thought that there is a great need for a larger number of suitable men for the Gospel Ministry. While this condition remains, the Church must be hindered in her progress and the glad day of universal knowledge of Christ delayed.

To secure an adequate *number* of ministers in itself will not meet the requirements. We must have men of consecration, breadth of view, who are thoroughly furnished in mind as well as heart for the great tasks they are called upon to perform. In these days of universal learning when even in the remote rural districts may be found graduates of our colleges, the men who are placed to lead the thought and mould the life of their fellows must certainly be trained in the schools and seminaries.

This brings the Church face to face with another serious problem. Most of those who offer themselves for the work of the Ministry are from poor homes. Possibly we do not know all the reasons why it is true but it is nevertheless the fact that God hath chosen "the poor in this world rich in faith". The cost of a four years' college course and three years of training in the theological seminary is very great. Many of

those who hear the call of God have not the means to provide themselves with this training.

Some of the candidates for the Ministry come from homes where the parents think they are poor. It is a sad fact that in many of the country homes possessed of broad acres of fertile lands there is a feeling that learning is a luxury that can easily be dispensed with.

The Presbyterian Church of the United States is not a church of the country but of the town and of the city and yet out of five hundred candidates now under the care of the various Presbyteries of this Church more than one-half are the sons of farmers while many others were raised on the farm but their parents have moved into communities where they may secure better educational advantages for their children and the fathers are now engaged in other work.

In order that these young men of piety and conviction may receive the training demanded by the Church of those who would occupy the sacred office of the Ministry, it has become the custom to render aid to such in their work of preparation. This is not a new scheme but for centuries has been practiced by churches and communities.

In the University of Paris, in the thirteenth century the presence of poor students in such large numbers excited charitable benefactors to relieve them. Houses were provided by individuals as well as by religious orders. Free board was afterward added also. The same was also true in Italian, Scotch and English universities.

In the days of Martin Luther the custom prevailed of rendering assistance to candidates for the Ministry. He declared "the most proper use of religious houses is for the care of poor students."

In 1559 John Calvin endorsed this work and urged "that if single churches had not the means they should unite with others so that one poor scholar at least should be maintained in every Classis".

Every church has been driven by pressure of necessity to helping, in addition to free tuition, young men to secure college training. The early part of the last century almost all of the churches represented in this Council appointed Boards to handle the funds of the churches, contributed for this purpose. It has been endorsed by, and most liberal and convincing arguments for its continuance may be found in the records of, the principal churches of America.

In 1864, in a report made to the General Assembly of the Presbyterian Church in the United States by Rev. Joseph R. Wilson, D. D., the father of the present President of the United States, is this declaration: "Every candidate for the Gospel Ministry does, in sundering the ties which connected him with secular vocations, so far dedicate himself to the service of God in the Church as entitles him to expect at her hands the education which he may yet need for that service; and he is therefore not to be regarded by the Church or by himself in the light of an object of charity but as a laborer already occupying a place in the field of ministerial duty."

We are fully convinced that it is right for the Church to aid her worthy, poor boys to prepare themselves for leadership. This is true in the first place because of her relationship to them. The Church seeks to be a true mother to her sons. She has ever said "we cannot lower the standard to let you into the Ministry". She cannot say "your lack of money is evidence that you haven't been called". She must not say to her own sons "serve God in another church, or irresponsible semi-religious organization, where education is not demanded". While this special need for a large increase in the number of efficient ministers still exists it is not wise to say "use your own endeavor and unaided struggle through". The Church says "you do all you possibly can and we will render you a little assistance if it is necessary."

It is expedient for the Church to do this. It gives her greater power and right in making proper selection. We are fully convinced that responsible bodies in the various churches have erred and do err in this duty. Men who haven't the proper qualifications have for reasons of sentiment or expediency been accepted by the Church and in a few instances have brought a reproach upon her. It might be well for the Church to learn a lesson from our Government in making selections for West Point and Annapolis. The physical, mental, and spiritual condition of the men accepted should receive her careful attention.

Again, the Church has more authority and a better opportunity to oversee the preparation of those who have been accepted as her own wards. In these days when the whole world seems to be filled with changing and conflicting views of educational values, too much caution cannot be exercised along this line.

By rendering much needed assistance to her youth, the Church properly binds them to her. Any young man who has

in him the right qualifications for the work of the Gospel Ministry must feel deeply grateful to the Church that has helped to make his life more useful and potent. By rendering this aid she can also better protect herself against an uneducated ministry. By giving this assistance to her sons she makes entrance into the Ministry more easy for them and still it isn't easy but requires diligent study and most earnest labor.

On the other hand it enables the Church with better grace and more authority to forbid an early or unprepared entrance into the sacred office.

During all the past years there have been those who have strenuously opposed the giving of aid to candidates for the Ministry. While some of the arguments advanced have great weight, we are fully convinced that all of them are addressed against the abuses and not the proper use of this system.

It is contended that granting of aid will bring into the Ministry men from lower walks of life and we will not find men from cultured homes offering themselves for the work. The history of the past clearly refutes this argument. Every one must admit that many and grave mistakes have been made but many of the young men trained in pious but poor homes show the greatest refinement and exhibit the most manly spirit.

It is again contended that it saps the manhood of young men to receive aid from the Church. This is not a necessary consequence. The struggle with poverty is not the only thing that develops manhood. If this were true how would we find anything praiseworthy in those who come from the homes of the rich? The Church should not endeavor to lift every burden of poverty but only to spare that amount of labor and effort which is injurious to mind and body.

Other objections may be heard on every side but where rightly conducted no one has yet successfully withstood the right or duty of the Church to aid her worthy sons in preparing for this great work.

None of us would be blind enough, however, to argue that there are no disadvantages connected with Beneficiary Aid. While the practice has been most helpful there are some serious difficulties that handicap it. It is true that some of the men do esteem too lightly the responsibility connected with the reception of these funds. A few of them, we are fully convinced, take money from the Church when it is not absolutely needed. This is often done thoughtlessly and the Church should make every effort to call the men to a proper sense of

their error. Some students receiving the money so freely, contract the habit of spending it in the same manner. Testimony of the faculties of almost all of our educational institutions confirm this statement.

A more serious thing than either of these is the fact that some of the young men, appreciating the comfort of having the burdens lifted from them, begin to look for easy berths when they go into the Ministry. It is right at this point that the analogy between West Point and the Church breaks down. After the Government has educated her young men for the army or navy they are for a period of years absolutely under her control. She may say to any one of them "go and he goeth" or "come and he cometh". We believe that a wise provision can be made to counteract these evils of Beneficiary Aid.

Several churches have now put the aid in the form of a loan rather than as a gift, these notes to be cancelled by death without estate, total disability, and service on fields with a liberal interpretation of ability to meet the obligation.

The Church which the writer represents has adopted the plan of receiving notes for the aid granted candidates, to be repaid either in money or service on the mission field. The minimum salary has been agreed upon and when a candidate who has received aid from the Church works under the direction of the Presbytery in a mission field that does not pay this salary, a credit is given on his notes each year for the amount his salary falls short of the minimum salary agreed upon. When a man has been prepared by the help of the Church for a large field, with sufficient salary, it does not work any great hardship upon him to begin to pay back to the Church, for use in aiding other candidates, the money she has expended upon him.

There is another evil that should receive the careful attention of all of the churches. Some theological seminaries have adopted the habit of trying to outbid others in offers of student aid to candidates for the ministry. Just how this evil may be righted it is difficult to say, but surely it should receive the most careful consideration of those who are interested in the things of God's Kingdom.

We believe that the Church has adopted a plan that is wise and just. It is well for us to give earnest heed to all of its details in order that it be not brought in reproach. Many of the brightest and best of the young men who have entered the Ministry during the past two or three centuries but for this

They who give to this cause do it for the sake of Christ's Kingdom and because they desire these young men to devote their services to the upbuilding of that Kingdom on earth. The men who receive the aid are also eager for the advancement of the Church of God and are anxious to prepare themselves for a life of devoted service to that end. The real recipient of this bounty is Jesus Christ and the Church which He has purchased with His own blood.

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